

The Living Church

March 28, 1954

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DUCCIO PAINTING. Once the Church was a patron of the arts [p. 12].

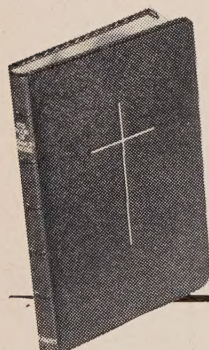
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

The Best Bet

SEABURY PRESS is the Episcopal Church's official publishing house; J. V. Langmead Casserley's *Graceful Reason* is Seabury Press' Lenten Book for 1954; *ergo*, it might be argued, *Graceful Reason* is the Church's official Lenten Book for 1954.

There may be logical flaws in this amateurish attempt at a syllogism, but there was no flaw in the act of choice that resulted in the selection of this work as the Seabury Lenten Book; nor will those who choose it as their personal book for Lent, and give it half of a fighting chance, have cause for regret.

In the six chapters of this book, Dr. Casserley deals with the fundamental question, How far can human reason, unaided by revelation, take us in the direction of a knowledge of God? Can man, by arguing from the data of nature,

establish the truth of God's existence? Or is human nature, warped as it is by sin, so incapable of apprehending God that all knowledge of God must—some theologians in recent years have held—be communicated from God's side? Is reason so perverted that it may be displaced by revelation, received through faith?

Dr. Casserley adopts a mediating position between that of certain Roman Catholic theologians, who claim that the existence of God can be rationally established to the point of proof, and that of certain Protestant thinkers who deem the role of reason altogether. He believes that human reason by itself can show the existence of God to be overwhelmingly probable—so probably, in fact, as to be a virtual certainty.

By the same token, he holds, the alternative

A Service Continued

Reviewed by the Rev. ARTHUR A. VOGEL

LOVE, POWER, AND JUSTICE. By Paul Tillich. Oxford University Press. Pp. viii, 127. \$2.50.

ALTHOUGH small in size and large in print, *Love, Power, and Justice*, by Paul Tillich, is not a book which can be casually read—or casually regarded. As might be suspected of the product of one of the great minds of our age, this book cannot be properly understood apart from Professor Tillich's whole systematic position.

He himself is aware of this fact and, indeed, chapters two through four are above all an analysis of the proper context within which the concepts of love, power, and justice can profitably be discussed. Nevertheless, the reader will need some previous background in Professor Tillich's thought if many passing but significant references are to be realized in their true significance; prefacing this book by reading his *The Courage To Be* would be a good idea.

Professor Tillich continues his service to many of our contemporaries in these pages by again stressing the primacy of ontology for the philosophical and theological disciplines. His characteristic references to depth psychology and dynamism are also present. In fact, the latter, as manifested in the dialectical tension between being and non-being, furnishes the only proper terms with which love and power can be described.



PAUL TILlich
The power and the form.

Love "is the moving power of life" (p. 25), and justice "is the form which and through which love performs its work" (p. 71).

Not only the volume under review but Professor Tillich's works as a whole elaborate and comment upon this theme. (For Professor Tillich's views on religion and art, see page 12 of this issue.)

The Living Church

tives to theism (belief in one Supreme being), namely, atheism, dualism, pluralism, pantheism, and deism, can all be shown, on rational grounds alone, to be inadequate that theism, at the very least, is the best bet.

It must be admitted that, despite the author's avowed purpose to avoid a technical presentation, the book is somewhat

GRACEFUL REASON. By J. V. Langmead Casserley. Foreword by John Heuss. Seabury Press. Pp. xxii, 163. \$2.75.

avvier-going than most so-called "Lenten" books. Such words as "propaedeutic" (p. 36) and "noumena" (p. 37) have a way of creeping in.

None the less, here is a book that every Churchman ought to try to read. Since there is nothing specifically Lenten about the subject matter, it need not be finished by 11:59 PM, Easter Eve.

If the Seabury Lenten Book may in a general way be classed as systematic and philosophical, the Bishop of London's Lent Book (which comes as near anything to an official selection for the Church of England) is very definitely Biblical.

Prepared by John R. W. Stott, a Church of England parish priest, and published under the title *Men With a Message*, this is "an attempt to introduce the New Testament, its authors and their writings, to the man in the pew." Certainly no Churchman will quarrel with any honest effort to get people to read their Bibles. But it is a question how far this book, which attempts to

MEN WITH A MESSAGE. By John R. W. Stott. Longmans. Pp. 179. Paper, \$1.

cover so much in a small space, and which literally punctuates the flow of narrative with Scripture references, will actually send people to the New Testament—if indeed they get into the book itself.

The critical viewpoint may be fairly ascribed as conservative.

Books Received

THE BOOK THAT IS ALIVE. Studies in Old Testament Life and Thought as Set Forth by the Hebrew Sages. By John Paterson. Scribners. Pp. x, 35. \$3.50.

FAITH, FAITH, AND PRAYER. By Graham Ikin. With an introductory note by Leslie D. Weatherhead. Oxford University Press. Pp. 127. \$2.50.

THE DEVELOPMENT OF THE PAPACY. By Burn-Murdoch. London: Faber & Faber. Pp. 2. 42/-.

AGAINST THE STREAM. Shorter Post-War writings 1946-52. By Karl Barth. Philosophical Library. Pp. 252. \$3.76.

THE TUDOR AGE. By James A. Williamson. Longmans. Pp. xxiii, 448. \$6.25.

March 28, 1954

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Intercommunion

RECENTLY I overheard some candid remarks made by Methodists upon the intelligence of any priest who could believe in the validity of the Sacrament of the altar. Let me ignore feelings and simply state that if this attitude is typical of a group with whom we are discussing intercommunion, we have a problem.

IRENE BARTON,
(Mrs. R. P.)

Portland, Ore.

Suffer Little Children

MAY I say that I am shocked that the one supreme reason against corporal punishment seems not to have occurred to you or to my countrymen [L. C., March 7th].

This is, that in a city and country harboring the headquarters of the United Nations—which advocates that the use of force against the weak by the strong is wrong in inception and practice—a large number amongst us advocate the use of force, being themselves strong, against the weakest and most helpless human being in the world—a child.

It is about time children were given each a legal representative from birth to protect them from their parents, who, so far from feeling tenderness toward them, apparently exult in quoting the Old Testament* to excuse their weakness in being unable to guide and influence their offspring without the use of bodily hurt and force. If children learn thus from the cradle, what hope is there for the future of the world? And are these parents gaining a sense of power from conquest? (They would not dare hit another adult for fear of the consequences.)

Christ the Advocate of "suffer little children," the gentlest Person this world has ever seen, certainly lived and died in vain so far as Canon Betts and his adherents are concerned. Their conceit is sublime, their hypocrisy sickens me.

Perhaps if they had lived in England all through Munich and World War II as I did, if they had had, as I did, one

*Miss Mayhew refers to such a passage as, for example, "he that spareth his rod hateth his son" (Proverbs 13:24).

ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christ, missions, the Unity of the Church, the armed forces, peace of the world, seminaries, and Church schools.

March

28. Nativity, Maysville, Ky.; St. Barnabas', Havana, Ill.
29. St. Andrew's, Manitou Springs, Col.; Epiphany, Ventnor, N. J.
30. St. Paul's, Suamico, Wis.
31. St. David's, Cambria Heights, L. I., N. Y.; Christ Church, Yonkers, N. Y.; Grace, Charles City, Ia.

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LETTERS

of my sons born to me with sirens wail
and with the danger of death by this sa
"force," they might wake up before it
too late for our beloved United States
with her clear-cut and important role
this world today, when our children m
be called upon to face problems undream
of in our philosophy, though we are n
aware that these shapes of things to coo
loom like monstrous shadows just outsi
our range of vision.

MARY MAYHEW

New York City

Old Fashioned Flagon

THE Virginia Diocesan Library has
received for identification an old fa
ioned flagon from a communion serv
bearing the inscription "Christ Church
Quaker Hill, 1895." This flagon is no
owned by a Presbyterian congregation
Chester, Va., and the story is that it ca
to them from an Episcopal church wh
had died out. There was in the gene
neighborhood of Chester an Episco
church named Trinity in the period af
the Civil War, which died about 1900
cause of great changes in the populati

There is no locality in Virginia know
to have borne the name Quaker Hill, a



no record in the diocesan journals of
Christ's Church at Quaker Hill. The po
sibility is strong that the Trinity Church
which died out, did own this flagon as
gift from some Christ's Church, Quake
Hill, in some other diocese or state. B
inquiry of the Church Historical Societ
at Philadelphia received the response th
they could not locate a Christ's Church
upon a Quaker Hill anywhere in the
United States.

So now I make an appeal to your read
ers, especially the older ones. Does any
one remember or know anything about
church of that name and location? Th
historiographer of the diocese of Virgini
will be grateful for any information th
can be given him.

(Rev.) G. MACLAREN BRYDON,
Historiographer,
Mayo Memorial Church House,
110 West Franklin St.

Richmond 2, Va.

Seldom Noticed

IT IS a satisfaction of some sort or an
other to catch you in a minor error
THE LIVING CHURCH issue of Februar
28th, "Tuning In," bottom of page
"Quinquagesima . . . is the last of th
'gesima' Sundays."

See Prayer Book page 1: "Quadragesim
Sunday is six weeks before Easter."

It is a seldom noticed item in the
Prayer Book!

(Rev.) HUGH MORTON,
Vicar, St. Luke's.

Katonah, N. Y.

The Living Church

The Living Church

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sible, submit news through your diocesan or
istrict correspondent, whose name may be ob-
ained from your diocesan or district office.

Departments

OKS	2	INTERNATIONAL	11
HANGES	22	LETTERS	3
EATHS	23	PARISH LIFE	19
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ITORIAL	16	U. S. A.	6
UCATIONAL			21

Things to Come

MARCH						
M	T	W	T	F	S	
1	2	3	4	5	6	
8	9	10	11	12	13	
15	16	17	18	19	20	
22	23	24	25	26	27	
29	30	31				

APRIL						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

March

4th Sunday in Lent.

April

Passion Sunday.
Palm Sunday.
Monday before Easter.
Tuesday before Easter.
Wednesday before Easter.
Maundy Thursday
Good Friday.
Easter Even.
Easter Day.
Easter Monday.
Easter Tuesday.
Tennessee convention to elect suffragan
bishop.
Woman's Auxiliary Executive Board, Seabury
House, Greenwich, Conn., to 26th.
1st Sunday after Easter.
National Council meeting, Seabury House,
Greenwich, Conn., to 29th.
California Special diocesan Meeting on Cen-
tury of Progress Fund.
2d Annual Faculty Conference for South, Du
Bose Center, Monteagle, Tenn., to May 2d.

LIVING CHURCH news is gathered by a staff of
r 100 correspondents, one in every diocese and
sionary district of the Episcopal Church and
eral in foreign lands. THE LIVING CHURCH is a
scriber to Religious News Service and Ecumeni-
Press Service and is served by leading national
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arch 28, 1954

SORTS AND CONDITIONS

THE OLD paradox of the existence of
sin in a world created by a perfectly
good God is graphically represented on
our windows these days. They are dirty,
and when the weather gets above freez-
ing we'll have to do something about it.

THEY AREN'T just a little dirty. In
one storm, they got such a coating of
grime that you could barely see through
it. The weather bureau informs us that
what we have on our windows is valu-
able topsoil that blew all the way from
Kansas. When it was where it belonged,
it was a priceless asset. But when this
priceless stuff got into the wrong place
it became nothing but dirt.

NO MATERIAL thing exists that is ob-
jectively bad. If it is causing trouble, it
is just a good thing in the wrong place.
And human sinfulness is the propensity
for misusing God's good gifts according
to a familiar pattern that seems to be
almost as old as the human race—the
pattern of selfishness.

BETWEEN you and me, however, the
mystery of natural catastrophe is still a
big question mark even after we admit
that man is a sinner. Perhaps we were
never intended to put the plow into the
grasslands of Kansas, Oklahoma, the
Texas panhandle, and the other areas
where the topsoil is taking to the air.
But if the rainfall had not been abnor-
mally low for six months or longer, the
moralist would not now have an oppor-
tunity to be a Monday morning quarter-
back.

SOMETIMES, the Old Testament writers
seem to regard such occurrences as a
timely reminder from God that man is
a dependent being. This is the final an-
swer of the writer of the Book of Job,
who flatly denies that all of our troubles
are caused by ourselves, but does not fall
in with the modern notion that an
amoral and impersonal "natural law" in-
tervenes between the Creator and His
creation.

EVERYBODY knows that natural laws
exist, and that such things as droughts
have natural causes which are in turn
caused by other natural causes in an un-
broken chain extending as far as we are
able to look. The great feature of our
20th century civilization is our growing
knowledge of such processes, combined
with our growing ability to influence
them for our own benefit.

BUT a rather odd twist has been given
to our theological ideas about nature in
recent years: the more we have asserted
that it was subject to rational control by
human beings, the more we have denied
that it is subject to rational control by
God.

IT ISN'T just in scientific classrooms
that we wag our heads and confess that
God isn't able to cope with what He has
created. Even some theologians explain

that, while He has the universe set up
so that, on the whole, it works well,
there are a good many flaws in it in its
functioning which He would not be able
to correct without ruining the whole
system.

I AM NOT, of course, thinking of the
mud on Milwaukeeans' windows. The
real problem is the denuded farmlands
with all that they imply in terms of
defeated hopes, of suffering and hard-
ship. There is no pat answer to the
problem of evil. But there may be more
Christian vision and moral courage than
we customarily admit in that grim old
legal term, "act of God." Negatively, it
blames God for our troubles; affirma-
tively, it declares that His Providence is
never checked or deflected, that when
He loads heavy burdens upon us He is
doing so with an intense personal in-
terest in our ultimate welfare.

PERHAPS the real basis of our failure
to recognize God's hand in natural woes
is a fundamental confusion about the
dimensions of our own lives. Although
Christ and His Church tell us repeatedly
that the life of this world is only a brief
interlude of preparation for the next,
we are all too prone to regard our little
interval before death as the only thing
that matters.

THE CHRISTIAN belief that God is
both all-loving and all powerful depends
absolutely on the Christian faith in the
afterlife. In present-day America, we
have contrived to give ourselves such a
good time in this life that we may need
exactly the sort of reminder that Job
received—a reminder that man is a de-
pendent being, and that the cocoon of
material comforts and conveniences he
spins is a temporary thing. Life's real
object is not the cocoon, but what hap-
pens after we emerge from it into the
kingdom of heaven.

ENTHUSIASTIC bridge players often
find bad hands just as interesting as good
ones. The object of bridge is not to get
the best possible hand, but to make the
most of every hand that is dealt. And
that is the object of life, too.

"I KNOW that my Redeemer liveth, and
that He shall stand at the latter day
upon the earth; and though after my
skin, worms destroy this body, yet in
my flesh shall I see God." Job's desper-
ate cry of faith in God's righteousness
has become one of the great prophecies
of the coming of Christ. It is not enough
to say that man causes a great deal of
his own trouble and suffering. God
must vindicate Himself, and us, by prov-
ing that the suffering was worth while.
It is ridiculous to say that God is hamp-
ered by natural law. It is much better
to believe that His Providence includes
the rough with the smooth, because the
kind of character He seeks to form in
us is the kind that overcomes adversity.

Peter Day

EPISCOPATE

Tennessee Election

The diocese of Tennessee will assemble April 22d in St. Paul's Church, Chattanooga, Tenn., to elect a Suffragan Bishop. A fact-finding committee, not a nominating group, has been appointed to receive suggestions of nominees, to prepare biographical material, and to transmit the facts to members of the convention.

Six Weeks Visit

Bishop Kennedy of Honolulu will leave March 28th for a six weeks visit to Korea, Japan, Okinawa, Formosa, and Guam.

He will spend Holy Week and Easter ministering to chaplains and troops in Korea; later he will confer with chaplains and take confirmations in Japan and Guam.

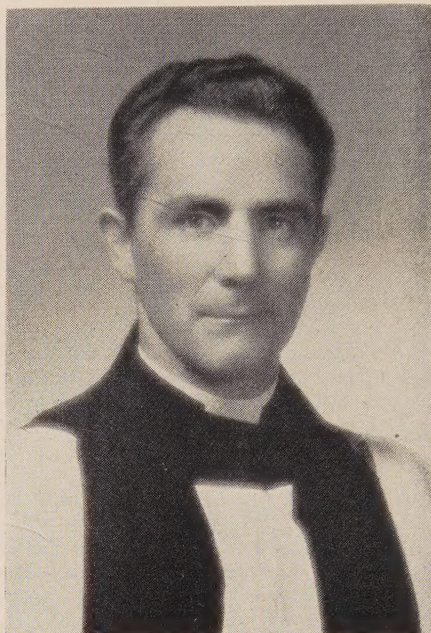
Texas Rector

The diocese of Dallas was waiting during the latter part of March for the decision of the Very Rev. Joseph J. M. Harte, dean of St. Paul's Cathedral, Erie, Pa., on his election as new suffragan of the diocese.

Dallas had elected the Very Rev. Albert Rhett Stuart (January 28th) to be suffragan but the dean declined.

Elected on the ninth ballot in a special convention of the diocese March 11th, Dean Harte was one of seven nominees. The others were:

The Rev. William E. Craig, rector of



DEAN HARTE
Dallas was waiting.

St. John's Church, Oklahoma City; the Rev. David A. Jones, rector, St. Luke's Parish, Denison, Texas; the Very Rev. Gerald G. Moore, dean, St. Matthew's Cathedral, Dallas; the Rev. Dorsey G. Smith, rector, St. John's Church, Brownwood, Texas; the Very Rev. Thomas M. W. Yerxa, dean of St. John's Cathedral, Wilmington, Del.; the Rev. Guy S. Usher, in charge of St. Thomas, Dallas.

Dean Harte is a graduate from General Theological Seminary (1939). Before becoming dean (1951) of St. Paul's Cathedral he served as rector of All Saints' Parish, Austin, Texas.

No Other Answer

The Rt. Rev. William Fisher Levis, bishop of the missionary district of Nevada, has declined election as Coadjutor of Colorado. He was elected February 24th on a fourth ballot with 45 clerical votes and 183 lay votes.

The Bishop said:

"The decision was by all odds the most difficult I've ever been called on to make, and my final answer could only depend on what seemed to me in my prayers God would for me."

In a formal statement on the decision he said:

"With very real reluctance I feel obliged to refuse my election to be Bishop Coadjutor of Colorado. It is a solemn and difficult thing to question the choice of an earnest and prayerful convention, made in unity and conveyed with such enthusiasm. I can only claim the right to decline that choice because I am charged with responsibility with which you are not immediately concerned.

"Twelve years ago I was elected Coadjutor sent to Nevada. I believed then and still believe that call was of God; and I find no evidence in my most earnest prayers that I have been relieved of the responsibility for God's family in this jurisdiction.

"I have prayed as earnestly as I know how. I have studied and examined Colorado's situation, lest I prove unmindful of my duty. I have tried my best to sift out my own preferences and selfish wishes and have offered this decision to God before His altar and find no other answer possible for me.

"For your confidence in me, and the honor which your diocese has bestowed

Dallas Election

Nominees	1st Ballot		2d Ballot		3d Ballot		4th Ballot		5th Ballot		6th Ballot		7th Ballot		8th Ballot		9th Ballot	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Craig	44	102	50	112	49	109	48	105	48	103	44	98	2	19	0	0	0	0
Harte	3	16	2	13	2	10	3	14	3	20	6	27	49	111	51	131	54	139
Jones	4	11	1	6	2	7	2	7	2	6	2	8	2	6	2	7	1	6
Moore	2	7	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Smith	3	3	0	1	0	1	0	1	0	1	1	0	0	0	0	0	0	0
Usher	19	125	22	133	21	135	21	140	21	140	21	137	21	130	20	128	18	123
Yerxa	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Total Votes	75	265	75	266	74	262	74	267	74	270	74	270	74	266	73	266	73	268
Necessary to Elect	38	133	38	134	38	132	38	134	38	136	38	136	38	134	37	134	37	135

TUNING IN: [According to the laws of the Episcopal Church, a suffragan bishop "shall be elected in accordance with the canons enacted in each diocese for the election of a bishop." The initiative, however, must always be taken by the bishop of

the diocese, who requests the assistance of a suffragan. Some dioceses proceed on the recommendations of a nominating committee; some rely upon nominations from the floor; and a few, the delegates simply start balloting.

I am humbly grateful, and I would be you of my prayers and interest in months ahead."

Colorado was deeply disappointed in Bishop Lewis's answer; however, he felt his attitude of dedication was highly commendable.

The next election for coadjutor¹ will be during the diocesan convention in Denver, May 18th to 20th.

HOSPITALS

Experiment Child-Care

By RUTH OGLE

A year-old experiment in part time child care has resulted in some 35 additional nurses being available for work at Luke's Hospital in Denver since February, 1953. [St. Luke's is an institution of the diocese of Colorado.]

The story starts in December, 1952, when the hospital was preparing for its opening of a new 180-bed wing, but was short of the required number of nurses to staff the new wing. The hospital auxiliary,* under the leadership of Mrs. Clark Gittings, a member of the Episcopal Church, was functioning more than capably in other departments, so Hospital Superintendent Roy Pranglely turned to Mrs. Gittings, "It seems to me there are many capable nurses who would like to continue their careers if they could afford trustworthy sitters, at reasonable expense, for their children."

Supt. Pranglely suggested that an old house on the hospital grounds, a two-story double formerly used to house inmates, be used for a "child care center." Said Mr. Pranglely:

"We had intended to tear this house down and use it for parking space, but we need nurses far more than we need parking space. If your organization will finish the building and staff it with nurses for the care of nurses' children, the hospital will provide a registered nurse full-time manager."

BEGGED AND BORROWED

Mrs. Gittings, rallying her hospital auxiliary members, immediately plunged into the task of converting the old house. Twelve rooms (three baths) had to be furnished and equipped. Enthusiastic members in short time begged, borrowed, bought cribs, play pens, chests, high chairs, little chairs and tables, toys; painted and scrubbed; visited Salvation Army stores and even talked them down on prices for furnishings.

Dr. W. H. Fickel, retired navy doctor,

Every parish and mission in the Denver area is represented on the Auxiliary executive board. Other Churches are also represented.

COADJUTOR IN: A coadjutor differs from a suffragan [see p. 6] in that the former has both right of succession and clearly defined jurisdiction, while the latter has neither of these, being merely general assistant to his diocesan. A coadjutor, on the other

whose hobby is restoring and repairing furniture, worked tirelessly (and still does) to repair and repaint damaged and used furniture. When the tot-sized articles left his workroom they were sturdy, bright, spanking clean.

But before the doors could be opened to the small fry it was necessary to: (1) have the building inspected and approved by the Denver fire department and city building inspector—for instance, heavy fire doors had to be installed between sections of the double house; (2) obtain permission from the



Thomas and Kitchel

MRS. GITTINGS
200 nurses applied.

department of health and hospitals to operate a child care institution; (3) secure enough volunteers to staff the center in four-hour shifts from 7 AM to 7 PM seven days a week; (4) have every volunteer attendant come to the hospital for chest x-rays; (5) inform all non-working nurses in the territory of the opportunity for their continued service and for personal help in that service.

FEES

At this point, the very low rate for care was established: for 25 cents an hour, or \$1.50 for an eight-hour day, care for one child. For two or more children, the rate is \$2.50 for any and all for the eight hours (largest family so far has numbered four offspring).

The day the baby-sitting project was announced in the secular press, 200 nurses applied.

When the center was ready to open, about 30 auxiliary members (many of them Churchwomen) and 15 students

from the Colorado Woman's College had been lined up for "sitting duty." Since then a group of Camp Fire Girls, a Girl Scout troupe, a dozen members of the Girls' Friendly Society, and two groups of girls from Denver high schools have offered their services. The child care center opened with nine children. By the time of the first anniversary, the center has an average of 12 to 14 youngsters (top of 22 any given day).

NAME TAGS

Tots are taken up to six years or school age (actually the youngest ever taken so far was two months old). On arrival each day, children are pinned with name tags to prevent confusion.

Youngsters are accompanied with formulas or box lunches provided by mothers. Otherwise the center would have to have a restaurant license, and meet dishwashing regulations of the city.

Lunches are served picnic style or the children play restaurant with the oldest boy as headwaiter. Children who are old enough and able clean up after the meal.

Naps are taken in three separate nursery rooms which keep youngsters segregated according to age groups. The hospital furnishes the linens and laundry service for beds.

There is a fenced-in back yard, small and as yet meagerly furnished, for outside play. An example of the needs, and how one leads to another: the center asked for a sandbox, and having received that, discovered that the sand was being tracked into the nursery; the center then had to forage for doormats to remove the sand from small feet.

Mrs. Gittings now has taken a new position with the American Hospital Association as state advisory counselor for Colorado. She is a member of St. John's Cathedral parish, active on their Junior Auxiliary Board.

ANGLICAN CONGRESS

Delegate Registration

By mid-March 426 delegates representing dioceses in widely scattered parts of the world had stated that they would attend the Anglican Congress in Minneapolis from August 4th to August 13th. Of these, 219 are bishops, clergy, and laymen and women from outside the United States, coming from such distant places as Hong Kong, Burma, Zanzibar, Tasmania, West Africa, Japan, Australia, and South Africa.

The Province of Canterbury is sending 61 delegates so far, and the Church of India, Pakistan, Burma, and Ceylon

hand, automatically succeeds to the position of diocesan on the resignation or death of the bishop under whom he works. He is also given a section of the diocese (usually including mission congregations) to administer.

will be represented by at least 16 delegates, including its Metropolitan, the Most Rev. Arabindo Nath Mukerjee, Bishop of Calcutta. Registration of U.S. delegates already totals 207, with more names promised.

Bishop Gray of Connecticut, chairman of the committee on arrangements for the Anglican Congress, said that every day new names of delegates are received. Each of the 325 dioceses of the Anglican Communion has been invited to send three official delegates, one bishop, one priest, and one lay person. So far the total attendance at the Anglican Congress will be fairly evenly divided among these three categories, Bishop Gray said. A large number of the lay delegates are women, he added.

The Anglican Congress will meet this summer to confer on matters of common interest to the Churches of the Anglican Communion. It will have as its theme "The Call of God and the Mission of the Anglican Communion." The Most Rev. Henry Knox Sherrill, as Presiding Bishop of the host Church, will be the presiding officer, and both he and the Archbishop of Canterbury will address the opening service in the Minneapolis Municipal Auditorium.

WORLD COUNCIL

McCarran-Walter Act

The Cook County (Chicago) Council of the American Legion has urged the State Department to refuse U.S. visas to delegates to the Second Assembly of the World Council of Churches who are Communists or "are antagonistic to capitalism and to America."

The Assembly will be held at Evanston, Ill., August 15th to 31st.

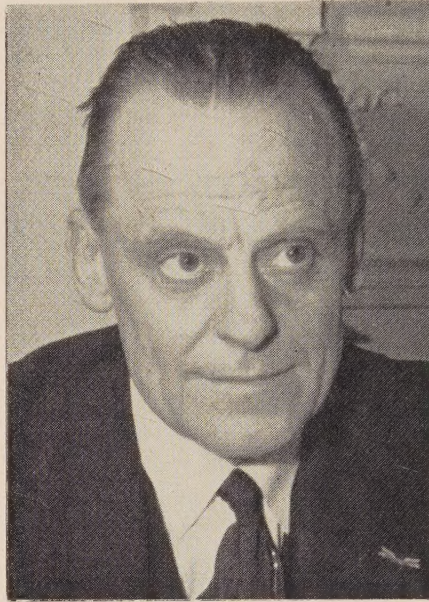
A resolution adopted by the Legion group specifically named four Europeans whose admission to the U.S., it said, would violate "the spirit, if not the letter, of the McCarran-Walter Act."

They are Dr. W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council; Prof. Joseph L. Hromadka of Prague, Czechoslovakia, a theologian of the Evangelical Church of the Czech Brethren; Bishop Albert Bereczky, head of the Hungarian Reformed Church; and Bishop Theodor Arvidson of Stockholm, Sweden, former head of the Methodist Church in Northern Europe.

The resolution urged the State Department and President Eisenhower not to relax the terms of the McCarran-Walter Act and to revoke any visas that may have been issued to "Communist or Communist-front representatives."

Two of the men named by the Legion group were attacked more than a year ago by the fundamentalist American Council of Christian Churches, which asked the government to bar them from the Evanston meeting.

They are Professor Hromadka and Bishop Bereczky. The latter is known



DR. W. A. VISSER 'T HOOFT
The spirit, if not the letter.

for his cooperation with Hungarian and other Communist "peace" movements and has been honored by his country's regime. Both have attended previous ecumenical meetings outside the Iron Curtain.

The Legion unit called Prof. Hromadka "one of the outstanding advocates of the Communist regime in his own country . . . used frequently by the Soviets as a propagandist."

Bishop Bereczky, it said, had been denounced as a Communist by the well-known Protestant theologian Karl Barth of Switzerland in a letter published in the *Christian Century* magazine July 30, 1952.

[In its March 7th issue, the *Christian Century* said that the Legion's statement was inaccurate. Mr. Barth referred to Bishop Bereczky's "open approval of Communism," but the denunciation was of the Hungarian Reformed Church, of which the bishop is head, for always agreeing "100% with whatsoever regime happens to be in power," and "making your affirmation of Communism a part of the Christian message, an article of faith."]

The Cook County Council's complaint against Dr. Visser 't Hooft, the top executive officer of the World Council, was that he "was a co-signer of a

letter issued from a meeting in Biev near Paris, in 1951, asserting that Communist principle 'from each according to his ability, to each according to his need' was not originated with Marx but had its roots in the teaching of Jesus."

Of Bishop Arvidson, the resolution said only that he "recently toured Russia and China on a Soviet-sponsored trip and returned to Sweden publicly praising religious freedom as practiced in Russia and China."

In New York, Dr. Eugene L. Smith, general executive secretary of the Division of World Missions, Methodist Board of Missions, said Bishop Arvidson was not scheduled to be a delegate at Evanston. He pointed out that Swedish bishop had retired in March 1953.

The Legion group said the presence of such men at the Assembly would best furnish a sounding board in America for the propagandizing of their philosophy and at worst might cause rioting and incite disorder."

It called on the Legion's national commander to investigate the list of persons seeking entry to the U.S. for the Assembly and to urge upon the President and State Department that no one be allowed "who would not be eligible to come into this country under the terms of the McCarran-Walter Act." [RM]

ACU

Catholic Sociology

Plans for one summer school and three summer conferences on Catholic sociology during 1954 have been announced by the American Church Union.

The Second Annual Midwest School of Catholic Sociology (designed for beginners) will be at McLaren Foundation, Sycamore, Ill., July 26th to 29th.

The First Annual Eastern Conference on Catholic Sociology will be at Martin's House, Bernardsville, N.J., from June 21st to 24th. The First Annual Southwestern Conference on Catholic Sociology will be in Texas, place not announced yet, from June 7th to 10th. The Fourth Annual Midwest Conference on Catholic Sociology will be at McLaren Foundation from August 2d to 5th.

Leaders will be the Rev. Homer Rogers, professor of pastoral theology at Nashotah House Seminary; Sister Rachel of the Order of St. Helen; Dr. E. G. Ballard, dean of the Wisconsin State Normal School, Stevens Point, Wis., and Mrs. Wayne Duggles, Pontiac, Ill.

TUNING IN: First Assembly of World Council of Churches was held in Amsterdam, the Netherlands, in 1948. Theme of this year's Assembly is "Christ, the Hope of the World." American Church Union is an unofficial organization of the

Episcopal Church that aims to uphold the position of the Anglican Communion as an integral part of the One, Holy Catholic Church of the ages. The ACU has grown considerably in recent years.

NATIONAL COUNCIL

Books for You

It may be news to some Churchpeople that books may be borrowed from National Council's library.

A recent information sheet, titled "Books for You," sent out by the library has these titles:

Ambassador's Report, by Chester Wyles; *Think On these Things*, by the Rev. John Ellis Large; *What Is the Faith?* by the Rev. J. V. Butler; *The Faith* by the Rev. W. N. Pittenger; *The Recovery of Family Life*, by Elton Trueblood and his wife Pauline; and *Road-Maps to Faith*, a series of seven dialogue sessions given by the Very Rev. James Pike, dean of the New York Cathedral, and the Rev. John M. Krumm, Chaplain of Columbia University.

Books may be requested by mail. Inquiries may be addressed to National Council Library, 281 Fourth Avenue, New York 10, N. Y. Books are loaned for a two-week period with time allowed for mailing.

BUILDERS

Shop, Laymen Record

The Promotion Department of National Council has released a 10-inch, 33 1/3 R.P.M. Builders for Christ record which will be sent free of charge to every parish requesting it.

A 10 1/2-minute message by Presiding Bishop Sherrill is on one side of the record and three 4 1/4-minute messages by laymen are on the other side. The laymen are Virgil Hancher, president of the University of Iowa, who speaks on "Prayer"; Mrs. Theodore Wedel, over-see; and sports commentator "Red" Barber, home.

Order cards for the record were included in clergy material mailed from New York March 15th. Additional records are available at \$1.00 each. The record may be used at parish meetings over local radio stations.

Building needs of the Church within the United States will be the focus of attention throughout the end of March and the first two weeks of April as the Builders for Christ campaign enters its third month.

Prayer Service Available

Presiding Bishop Sherrill has approved a prayer for the Builders for Christ campaign. In each diocese where distribution is authorized by the diocesan bishop, special prayer cards will be sent to the clergy in the hope that they will

be used in all services of worship and at special meetings on behalf of Builders for Christ.

A number of parishes have indicated a desire to place copies of the prayer in the hands of each worshipper. Therefore, a single column mat of the prayer or mimeograph insets will be available



CHARLES M. WALTON, JR.
Director of special gifts.

on request from the Promotion Department of the National Council, 281 Fourth Avenue, New York 10, N. Y.

The prayer is entitled Builders for Christ and reads:

"Almighty Father, who dost put into the hearts of thy servants in every age the will to work for the extension of thy kingdom throughout the world, pour down, we beseech thee, the abundance of thy blessing upon our new venture as Builders for Christ. Grant unto us all such a lively faith and such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church. All which we ask in the name of thy Son, our Saviour Jesus Christ."

Local Revolving Fund

The diocese of New York has announced that it will seek \$600,000 from parishes, missions, and special givers as its part in the National Church's \$4,500,000 Builders for Christ fund.

A sum of \$200,000 from the diocese's contribution will be set aside for a revolving capital fund for use in the diocese, according to Mr. Charles M. Walton, Jr., general diocesan chairman and director of the special gifts committee of the campaign.

The local revolving capital fund will

be used to help provide places of worship for new congregations in rapidly growing areas of the diocese, to provide larger parish house facilities in existing parishes, and to increase clergy staffs.

ORTHODOX

Separation Anniversary

Some 900 members of various Eastern Orthodox congregations in the New York area recently attended a Great Vespers service marking the 900th anniversary of the separation of the Eastern and Western parts of the Church.

The service was held at the Serbian Orthodox Cathedral of St. Sava with Bishop Nicolai of the Serbian Orthodox Diocese of Ochrida and Zicha, Yugoslavia, presiding.

Dr. Alexander Schmemmann of the faculty of St. Vladimir's Russian Orthodox Theological Academy in New York gave the sermon. Also participating in the service were Dean Doushan J. Shoukletovich of St. Sava's Cathedral; and Bishop John of Cleveland, O.

The final split between Rome and Constantinople in 1054 A.D. followed nearly six centuries of disputes over theological and ecclesiastical authority. Eastern Orthodox Churches now list a world membership of more than 127,000,000. [RNS]

Soviet Prelate

Denied entry to the United States in December by the State Department, Archbishop Germogen, head of the Russian Orthodox Church in the Soviet province of Kuban, has now been admitted to this country.

The purpose of the Archbishop's visit, according to his spokesman, is to review Church affairs in connection with the death here in November of Metropolitan Makary, representative of the Moscow patriarchate in the United States. (Most Russian Orthodox people in the United States have no administrative tie with the patriarchate of Moscow.)

ART

Religious Exhibition

The Church of the Ascension, New York, N. Y., will conduct its second annual exhibition of contemporary religious art in the parish house April 25th.

Conceived by the clergy and laity of the parish, the exhibition is an attempt to show within a parish church contemporary professional works of art having an ecclesiastical nature.

Works to be displayed are being cho-

NING IN: ¶This prayer follows the general pattern of a collect. It contains (1) an address ("Almighty God"), (2) an ascription ("who dost put into the hearts," etc.) (3) a petition ("Grant unto us such a lively faith," etc.); but what would be (4) the aspiration

("that we may" do thus or so) is introduced by another petition ("Grant unto us such a lively faith"), leading to the conclusion ("All of which we ask," etc.), which departs somewhat from the norm. But so do many Prayer Book Collects.

sen by a committee of the sponsoring parish group. George Rouault's "Le Christ Espagnol," has already been selected as well as works of Andre Gerard, Reuben Rubin, John Shays, and others.

LAYMEN

University Chancellor

Ethan A. H. Shepley, a life-long member of Christ Church Cathedral, St. Louis, Mo., has been appointed Chancellor of Washington University.

He is the first chancellor in the century-long history of the university to hold an earned degree from it. Four generations of his family have been awarded degrees by the university.

Mr. Shepley, who has a long record of civic service, has served as a member of the Christ Church Cathedral Chapter and the diocesan council. At present, he is a member of the standing committee, a trustee of the Church Pension Fund, and a member of the board of the Episcopal Church Foundation.

Queen's Award

A civic leader and author, who is also a vestryman¹ of the Church of the Advent in Los Angeles, Dr. John Alexander Somerville, has been cited by Queen Elizabeth for fostering relations between the United States and Great Britain. He has been given the insignia of the Most Excellent Order of the British Empire.

Born in Jamaica, B.W.I., Dr. Somerville, now a United States citizen, has been responsible for many philanthropic acts on behalf of his native land. He has, among other things, interested Americans in raising funds for disaster relief to the West Indies on two occasions, and has established several scholarships there.

PUBLIC AFFAIRS

Gambling Fever

Attempts to legalize gambling "in the 'innocent' forms of bingo and its allied 'games,'" were condemned by the department of Christian social relations of the diocese of Central New York.

The department said that it reaffirms the statement of Bishop Peabody, the diocesan. According to Bishop Peabody, "Gambling tends to demoralize individuals . . . and the whole community."

Several bills pending in the New York legislature to legalize bingo under religious and charitable auspices were opposed by the department as tending to increase "gambling fever."

TUNING IN: Vestrymen are elected by the congregation to represent the people and assist the rector in the temporal affairs of the parish. Unless a vestryman is also a warden (and there are usually two wardens to a parish), he has no

Religious Policy

Dr. T. Elton Trueblood, noted Quaker philosopher and writer, has been appointed to the newly-created post of Chief of Religious Policy for the U.S. Information Agency.

Dr. Trueblood, professor of philosophy at Earlham College, Richmond, Ind., will assume his duties in Washington, D. C., on a full-time basis.

He will be in charge of religious programming for the Voice of America and will advise the agency on its overseas library and information program.

In God We Trust

The first regular United States postage stamp to bear the motto "In God We Trust" will be issued early in April.

The eight-cent stamp will be printed in red, white, and blue and bear a picture of the Statue of Liberty. It will be the first multi-colored regular stamp of a small denomination in U.S. history.

The new stamp meets a request from Congressmen that the U.S. use a religious theme on its stamps going behind the Iron Curtain to emphasize the spiritual beliefs of this country in contrast to the atheism of Communism. The eight-cent postage is used principally for international mail.

INTERCHURCH

Religion and Politics

The Episcopal Church participated for the first time in the annual Churchmen's Washington Seminar in Washington, D. C., February 23d to 26th.

The seminar, a study of the relationship between religion and politics, was initiated three years ago by the National Council of Churches. Seven dioceses sent representatives to the interchurch meeting this year because of the encouragement of the Division of Christian Citizenship of the National Council.

The Very Rev.¹ Francis B. Sayre, dean of Washington Cathedral, delivered the opening address, setting the theme, "Religious Motivation for Political Concern."

Seminar delegates heard, in workshops, Church leaders discuss agricultural policies, national resources, anti-discrimination legislation, immigration programs, overseas information, technical assistance, migrant labor, Indian affairs, housing, and foreign trade.

A symposium on congressional investigative procedures was led by Rep. Kenneth B. Keating of New York and rep-

resentatives from the American Jewish Committee and the NCC.

Delegates felt that the main attitudes revealed by the meeting were: Churches are now realizing their responsibilities in the political life of a nation; legislators appear eager to meet with their representatives and discuss their ideas; education for better citizenship has proved to be an appropriate field for interchurch cooperation. The group asked that different representatives be sent each year.

Associate Secretary

The Rev. Francis Harry House, priest of the Church of England and director of religious programs for the British Broadcasting Corporation, has been named an associate general secretary of the World Council of Churches. He will resign from the B.B.C. in July 1955.

In New York, it was learned that Mr. House's appointment is part of the reorganization of the World Council structure planned to vitalize its work following the Council's Second Assembly at Evanston, Ill., August 15th to 31st.

Under the plan, several divisions will be set up to supervise the activities of committees and departments. Mr. House is to direct a new Division of Ecumenical Action which will coördinate the work of the present Commission on the Laity and Work of Women in the Church, the Laymen's Committee, and the Youth Department.

The reorganization plan must be approved by the Evanston Assembly.

[R.N.]

WORLD RELIEF

Broadcasting Facilities

In coöperation with the National Council of Churches and its 1954 drive "One Great Hour of Sharing," the National Council of the Episcopal Church recently lent its broadcasting facilities to NCC for the recording of a two minute spot announcement, which will be used by more than 300 television studios across the country.

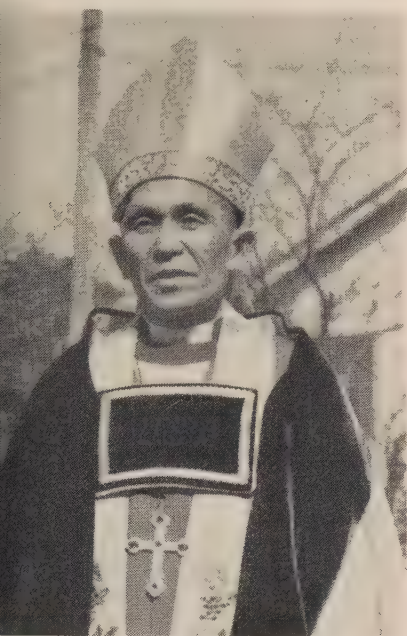
Many Protestant churches throughout the United States will be observing Sunday, March 28th, as "One Great Hour of Sharing," the climax of the campaign for world relief funds. Episcopal Churchpeople contribute their share through their General Convention budget and coördinate their relief efforts with other Churches through Church World Service in this country and the World Council of Churches abroad.

authority except in conjunction with the other members of the vestry, meeting as a body. The Very Rev. takes the place of "Rev." before the name of a man who is the dean of a cathedral or the dean of a theological seminary.

JAPAN

Bishop of South Tokyo

The Rev. Isaac H. Nosse, former rector of St. Andrew's, Tokyo, the largest parish in the Japanese Church, was consecrated bishop of South Tokyo-St. Matthias's¹ Day, February 24th, at Christ Church, Yokohama. Bishop Yashiro¹ of Kobe presided at the consecration; Bishop Sasaki of Kyoto



BISHOP NOSSE
From largest parish.

ached; Bishop Naohiko of Northanto and Bishop Makita of Tokyo are presenters; Bishop Nakamura of Tokyo, epistoler; and Bishop Yanagida of Osaka, gospeler. As bishop of South Tokyo, he succeeds the Rt. Rev. Dr. Light Shinjiro Okawa, who died November 1, 1953.

Shine Boys

The Enlisted Men's Detachment of Tokyo Army Hospital raised a sum of money sometime ago which was donated to Brother Lawrence, an Australian missionary conducting boys' work in Tokyo. The money has built a two story building for use of underprivileged boys, mostly shoe shine boys, in a poor neighborhood of Tokyo. It gives them reading rooms and game rooms where they may find time and get warm. There have been four baptisms as a result. Living quarters for a Japanese priest director, an office have been provided as well as a small chapel. The building is adja-

cent to a public park, use of which has been granted by city authorities.

Mr. Harry Janeway of the American Red Cross donated volley ball equipment, pingpong tables, and a big supply of games and dart boards.

IRELAND

Oldest Living Member

Mrs. Margaret Little, believed to be the oldest living member of the Anglican Communion in the world, celebrated her 107th birthday in a hospital in Enniskillen, Northern Ireland, March 11th.

Among the many messages of congratulation she received was one from Lord Brookeborough, North Ireland's prime minister. The Premier's great-great-grandmother was Mrs. Little's teacher nearly a century ago in the little Church of Ireland Sunday school maintained on the Brookeborough family estate in County Fermanagh.

On Mrs. Little's 106th birthday last year, she received a telegram of congratulation from Queen Elizabeth II.

OKINAWA

One Foot in Heaven

When named honorary canon of St. Andrew's Cathedral, Honolulu, recently for his work with the Church in Okinawa, the Rev. William C. Heffner gave much credit to the people of Okinawa who have aided him.

One of these people is Mr. Aoki, a layman sent by the Japanese Church in the 1920's to work in the leper settlement at Okinawa.

Mr. Aoki, or Aoki-san as he is respectfully known, is himself a sufferer from leprosy. He has done much to give spiritual leadership to the people among whom he lives. War damage to the village was almost total, yet Aoki-san managed to hobble daily to his cave where he would meditate and write as best as he could.

From these periods of spiritual refreshment he would return with new hope and courage for the other villages. Those who have shared moments of prayer and meditation with him in the cave remark how the coldness and discomfort of the place is forgotten in the presence of Aoki-san's spiritual warmth.

There is now a possibility that some of the lepers may be sent to Japan. Aoki-san, who is a Japanese citizen, when asked if he wanted to return, remarked, "No, I want to go to heaven."

Bishop Kennedy of Honolulu said, "He has lost one foot to leprosy, but somehow I can't help feeling that he already has one foot in Heaven."

YUGOSLAVIA

Suspended Obituary

The death of Dr. Stevan Dimitrijevic, noted Serbian Orthodox Church historian and theologian, last December at the age of 87 was announced in Bel-



AOKI-SAN AND CANON HEFFNER
From a cave, new hope.

grade by *Patrijarski Glasnik*, official organ of the Serbian Orthodox Patriarchate.

The announcement appeared in the first issue of the publication after an eight-months' suspension caused by the refusal of Belgrade printers to handle its copy.

ENGLAND

1350th Anniversary

By the Rev. C. B. MORTLOCK

Preparations are in hand in London for the observance in September of the 1350th anniversary of the foundation of the see, which is usually dated from the consecration of Mellitus in 604. There are known, however, to have been 16 bishops of London before that, including Restitutius who was present and voted at the Council of Arles in 314.

Rochester is likewise celebrating its 27th jubilee this year, the anniversary of the consecration of the first bishop, Justus, in 604.

WINING IN: St. Matthias' Day is doubly appropriate for the consecration of a bishop, for St. Matthias' election and appointment to take the place of Judas Iscariot (Acts 1:15f) is the Church's first recorded creation of a bishop. Bishop Yashiro

is the Presiding Bishop of the Japanese Church. An ancient rule requires that at least three bishops take part in a consecration to the episcopate. In so doing, they represent the Church.

RELIGION I

MANY of the greatest masterpieces of art in the world today were done when the Church was a patron of the arts.

Today, the Church is at best a former patron of the arts. It is said that our secular culture is coasting on the religious heritage of our fathers, and so it might also be said that the Church is coasting smugly on the Church-inspired art of former generations.

Occasionally a new church includes a mural or a statue, but this is more in the category of a curiosity or conversation piece than a conscious interest. One is reminded, in this connection, of the children who go to the attic on a rainy day and drape themselves in grandmother's brocades and satins.

A simple personal test of these statements can be made by each person in his own church on any Sunday. Let him try to visualize, for all the empty and dark corners, walls and niches, a painting, a mural, a statue which would help make him conscious of the presence of God in all of life.

But does the Church bear the whole blame for its lack of interest in art? Does not the contemporary artist also share the blame? Some would say the artist is entirely to blame. Artists have lost themselves in impressionism, surrealism, and so-called abstract art. They are painting fried eggs and multi-colored squares. Who can make a religious painting out of colored squares or three black lines that look like something a child could do? Besides, the artist has lost his religion.

Two answers, out of many, are obvious. The first is that if 50% of the people in the United States have no Church affiliation, artists probably reflect the same condition. Fifty per cent of them are just as "religious" as those who go to church.

The second thing is that artists are more sensitive to a culture. The shocks of two wars and the horrible disintegration of human beings that is reported in the daily newspapers has affected the artist keenly. We may be offended at contemporary art forms but a bit of study and understanding will reveal a lot of present day truth in modern art.

But this article is written because of a firm conviction that the Church and the artist are becoming aware of each other, and its purpose is to suggest how both can enrich and understand each other as they once did.

It is necessary, however, to discuss briefly the capacity of the contemporary artist for painting religiously and the means by which he expresses his awareness of the human and the divine.

The easiest place to find evidence of the "religiosity" of the modern artist is in the art section of the Sunday New York Times. Anna Louchheim has written several times about artists and modern religious art, as have her colleagues. Architectural magazines are full of new forms for church buildings — combining new materials with new interpretations of old truths.

The most obvious place of all is in the art exhibitions of contemporary painters, whether at the local or national level. And here a new thought is presented, borrowed from Paul Tillich, Professor of Theology at Union Theological Seminary, New York: a modern exhibit may have no paintings with religious subjects, and still contain numerous paintings that have a religious meaning.

What this means is that the artist is being true to himself in expressing current happenings in modern terms, and that the great artist depicts more than can be seen by less sensitive people, but certainly not more than can be comprehended by those who, with a faith of their own, can find the faith of the artist. All of us have seen pictures of distorted scenery, broken or dissipated human beings, scenes of despair and horror, and abstract paintings whose form and color are designed to create a mood, a response, a reaction of some kind in the beholder.

With the new 3-D motion pictures, it is necessary to wear special glasses to obtain the three-dimensional effect. It is not too much to suggest that if we look at the paintings of the modern artist with a new view, we might discern the religiousness which we say the modern artist has lost.

Let us look at the modern pictures with new glasses. Would it not be fair to say that it is not difficult to see that the artist is portraying the despair and loneliness which besets many of us, and that, through this loneliness and despair, he is also trying to show human courage in meeting the abyss? One can go fur-

National Gall



The Church and the artist are becoming aware of each other.

COLORFUL SQUARES

By Fred Lee Preu*

D. C., Chester Dale Collection (Loan)



ther and suggest that the artist knows that human courage in facing impossible obstacles is sustained by powers beyond humanity. We are getting close to a religious painting now, though the scene or characters do not wear the long robes of the first century.

In a landscape we might find distortion which our new glasses might show us represents the breakthrough of the powers of evil. In another powerful, distorted landscape, our glasses might reveal the breakthrough of an outside power—the hand of God.

Paul Tillich lectured on this subject at the National Gallery in Washington. He felt that modern painters could use secular subject matter and paint religiously through their awareness of the problems of our culture—the brokenness, the demonic elements in it, the faith permeating it.

Dr. Tillich sent his students to the galleries of 57th street in New York, and they picked modern paintings from the several galleries which they thought showed religious understanding, regardless of subject matter. It was a revealing exhibit.

Dr. Theodore Green, Professor of Philosophy at Yale, admitted that he expected to find nothing religious in a painting described to him as being of a solid black background with a few white streaks in it—an abstract. But when he stood in front of the painting he found in himself a feeling of mystery which sentimental religious subject paintings never gave him.

[The painting which Paul Tillich considers “the best picture in the National Gallery of Art—the divine is present in everything in the picture” is the calling of the Apostles Peter and Andrew by Duccio Di Buoninsegna—active 1278-1319 (see cover). This was painted when the Church was a patron of the arts. An example of the modern paintings which, though not religious in subject, have religious meaning according to Dr. Tillich is Pablo Picasso’s “The Tragedy,” (also at the National Gallery). It is suggested that when looking at the painting the viewer reflect on these thoughts: “Does it show pure hopelessness or would you find hope in the young boy? Look at it with eye, mind, heart—your whole being.”]

The *Saturday Evening Post* not long ago had an article, illustrated in color,

describing and showing murals in Holy Trinity Cathedral, Port-au-Prince, Haiti, which had been painted by primitive painters discovered on the island. The murals presented Bible scenes, but the saints in the pictures were Haitians in their ordinary garb, with bright colors that never had been used before in “religious” painting. Some of the congregation were at first offended, but soon were won over to something “modern” (by its being unfamiliar), yet deeply religious.

Before making concrete suggestions that might be practicable for churches or individuals, another point must be covered. And that is the attitude of some religious people to modern painting, particularly to modern religious painting.

It was proposed to directors of two large art galleries that they sponsor a competition for a show of religious paintings. They felt very strongly that such a show would be unwise for them and their institutions because of the criticism that inevitably would follow. What criticisms? Those from “religious” people who are shocked or offended, and say so vociferously, by modern painting styles they don’t understand and won’t try to understand.

An abstract painter who might paint green and yellow forms to depict the struggle between man and God, would be called blasphemous at the least. This raises the whole problem of trying to understand what the motivations of modern artists are. Without an understanding, the directors would prefer to play it safe, and arrange an exhibition of religious paintings by selecting appropriate and safe canvasses from their permanent collections. Now this is a real problem, since the protests come from sincere people, but there may be a way of finding a solution. Religious people are not all cautious and afraid of new things. They are just and enterprising as anyone else when things are made clear, and their tolerance increases with understanding. The Church and the artist can and must be brought together.

Churchpeople are probably in the forefront of those sponsoring art ex-

(Continued on page 20)

*Mr. Preu is a communicant of St. John’s Church, Washington, D. C., and works at the Mutual Security Agency. His wife is a painter, and, says Mr. Preu, “So am I when time permits.”

DISCIPLINE in the Church is for the most part self-discipline. As Anglicans, we believe that it is better for a person to vary in some degree from the rightness of complete Catholic discipline than it is for a precise and legalistic discipline to be imposed upon him by compulsion. It is here that we differ in spirit from our brothers who are in obedience to the Bishop of Rome. Anglo-Catholics often are not as exacting in their observance of regulations as Romanists are, but what is done is, we believe, more productive of spiritual growth, since it is done mostly by an inner discipline, rather, than by a compulsion imposed from without.

We may assume that every Romanist makes sacramental confession; and we know that many Anglo-Catholics do not make sacramental confession. But when an Anglo-Catholic makes sacramental confession, he does it because he is penitent, because he believes it is God's will that he do so, because he wishes to participate fully in the sacramental life — and not because of a rule that he is excluded from Holy Communion or cast out of the Church if he does not make sacramental Confession. An Anglo-Catholic priest will preach on the necessity of sacramental confession; he will teach it in Confirmation class; he will urge you individually to avail yourself of this means of growth; perhaps he will almost "nag" you about the matter, because he knows that you are handicapping yourself by failure to make sacramental confession — but he will not attempt to compel you to make sacramental confession, or to compel sacramental confession as a requirement for making Holy Communion.

If everyone in a parish were as concerned about his soul's growth as he ought to be, he would make Holy Communion at least twice a week, and he would make sacramental confession at least once a month; but it is not compulsory that you do this. If you are content to do less, and thus grow more slowly, that is your responsibility — and you'll have more growing left to do in paradise.

Confession is neither optional, nor compulsory. It is voluntary.

The same is to be said for fasting before Holy Communion. This is a very ancient custom practiced almost universally by Catholic Christians. But we are not under any divine commandment to fast before Holy Communion. It is very easy for some people — a monk in a monastery, for example — to fast before Communion; and it is very difficult for others — a mother with several children to feed and dress and get many miles to Church, or a person who is anemic or

weak or on a special diet—to fast before Communion.

A fast before Holy Communion which is done because of a compulsory rule is merely the meeting of a regulation, and therefore of not much more spiritual benefit than stopping at a red traffic light. A fast before Holy Communion which is done from self-discipline, as a means of honoring our Lord, when one is not compelled to fast, is a real honor given to our Lord, and a real means of growth.

Do not fast before Holy Communion, unless you do so, not to meet a rule, but to show honor and respect to our Lord. If you are convinced that fasting before Holy Communion is an undue hardship because of your individual circumstances, the appropriate thing to do is to consult your ecclesiastical superior, i.e., your rector, who will perhaps suggest a fast "in principle," i.e., a lighter or less appetizing breakfast, or will perhaps dispense you from the fast.

If you do neither of these, you are disregarding the ancient and almost universal practice of Catholic Christendom. Nevertheless, fasting before Holy Communion is neither optional nor compulsory, but voluntary.

Fasting before Holy Communion is voluntary, yet people who are properly nurtured in the Faith are sure that the

Holy Communion is the Body and Blood of Christ, and this awareness makes them hesitate to let any food taken for self-gratification pass their lips before partaking of the Lord's Body and Blood. As people come to love the Lord more, their self-discipline in this matter becomes stronger.

The Prayer Book states, on page 29 and on page 291, that Holy Confirmation is to be received before one is to make Holy Communion. This is a compulsory rule, and a priest or bishop who invites unconfirmed people to Holy Communion is transgressing against the Law of the Church, no matter how clever he may be in making excuses; and an unconfirmed person who comes to make Holy Communion (unless he be "ready and desirous of being confirmed") is also transgressing against the Law of the Church.

The Church places this restriction on reception of the Holy Communion not because it regards confirmed people as "better" than others ("We are not worthy so much as to gather up the crumbs under thy table"), but because confirmed people are "different," having a relationship with God which unconfirmed people do not have, being bound by obligations which unconfirmed people are not bound by.

Because of this difference, we are e

RNS



ted to have quite different beliefs as the Blessed Sacrament and the power the priest to make the bread and wine the Body and Blood of Christ from those non-Catholics. The Blessed Sacrament es not, of course, need our protection, t by means of the rule that only the nfirmes receive Holy Communion the urch protects unconfirmed persons m the condemnation which comes en one receives the Sacrament "not, cerning the Lord's body" (I Corin- ans 11:29).

There is no explicit law of the Episco- l Church that forbids confirmed per- ns to participate in the so-called "com-

ship God every Sunday in His Church, and to work and pray and give for the spread of His Kingdom," to make Holy Communion, say prayers, and obey the Church's marriage laws, and practice abstinence on Fridays. When we call these "compulsory," we mean that one who does not do these things is trans- gressing against the law of the Church; we do not mean that the Church will punish him in every case; but the pun- ishment will come to him anyway, un- less he repents.

Voluntary discipline would include such things as the making of sacramental Confession, and fasting before Holy

and hence, of Christ Himself. One should always apply to his superior, the rector, who will, at his discretion, grant or withhold the dispensation, or pass the application on up to the Bishop.

One runs the danger of being called a fanatic if he conforms to the discipline of the Church; and this can be good for our souls. There is no sense in praying for humility if we avoid humiliation. And in the long run, the honest practice of our convictions, and honest living up to our Church's teachings bring respect for the Church and our religion.

The fact that much of our discipline is not a matter of canon law, but of voluntary or optional observance, and that even in the case of compulsory disci- pline, no visible punishment is usually meted out to offenders, makes it easy to disregard the Church's discipline, and slip into an easy-going, slipshod semi- Christianity that allows one to come to the altar wholly unprepared.

But the same fact makes a voluntary discipline enforced by one's love for God a path to real Communion. The Episco- palian who makes a regular self exami- nation and preparation because he wants "to put on a wedding garment before he comes to the Feast," and who makes a sacramental confession because after looking at Christ, he sees his own sinfulness, and who denies himself and his comforts enough to let no food pass his lips before the Bread of heaven—he may not be the most moral person in the neighborhood, but he is endeavoring to love God with heart and soul and mind and strength. And it is this, and not mere morality, which counts. Hell will be full of moral people, but it will not contain anyone who loves God with all his heart!

A disciplined faith is sometimes not pleasant. But if God gave us a sacra- mental way, then those who ignore it do not have the same relation with God which those have who follow God's sacra- mental way.

*The discipline of the Church,
which is for the most part self-
discipline, becomes easier as we*

Love God More

By the Rev. Roy Pettway

Rector, Church of Our Saviour, Atlanta, Ga.

union services" of non-conformist sects, ch as the Lutherans or Presbyterians. o law should be needed on this matter, if one knows and believes in the oostolic succession, he knows that a rite rformed by one who is not a Priest in oostolic Succession is not a Mass¹ or ply Communion, and thus a faithful nfirmes person will not participate in ectarian "communion service," for this ould be (1) pretending that it is some- ng which he knows it is not; or (2) etending that the Apostolic succession worth nothing, and that a sectarian eacher has the same sacramental power hich a priest in the Apostolic succe- n has.

In the discipline of the Church some ngs are compulsory, some are vol- y, and some are optional.

Compulsory discipline would include uirements "to follow Christ, to wor-

Communion, and taking upon oneself certain obligations of a rule of life.

Optional discipline would include cer- tain practices, such as the use of holy water, genuflections, and the like.

When a dispensation is needed, one should never presume to dispense him- self, for this is a transgression against the authority of the Apostolic Succession,

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NING IN: ¶The word Mass does not appear in the Prayer ok, where the service is called "... the Lord's Supper or ly Communion" (p. 67), but it is an ancient term, convenient a kind of nickname. Other names for the service of Holy

Communion are Holy Eucharist (Prayer Book, p. 574, but re- ferring here to the Sacrament itself), Liturgy, Divine Liturgy, the Holy Mysteries, the Holy Sacrifice. Liturgy and Divine Liturgy are the official names among the Eastern Orthodox.

What's Wrong With the Invocation?

THE GENERAL satisfaction of the Church with the revised Communion service proposed by the Standing Liturgical Commission is a remarkable tribute both to the skill of the Commission and to the underlying unity of the Church itself. Many details have, of course, been criticized, and no doubt a good percentage of these criticisms will result in changes. But even the most drastic criticisms have, as far as we can discover, been made in full sympathy with the spirit and purpose of the revision, and the air has been happily free from charges of disloyalty or obscurantism, or the other harsh terms that sometimes accompany discussion of Church issues where deep matters of conviction are involved.

There is, however, one point in the proposed service which seems to us to be theologically unsatisfactory. This is the Invocation, which reads in full as follows:

"And we most humbly beseech thee to accept upon thine altar on high this our sacrifice of praise and thanksgiving, our bounden duty and service; and vouchsafe to bless and sanctify with thy Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the most blessed Body and Blood of thy dearly beloved Son Jesus Christ."

It must always be remembered that the Holy Eucharist is first and foremost an action, and that the words of the Eucharistic prayer merely accompany and explain the action. The Church offers the elements of bread and wine to God, not as bread and wine, but as the Body and Blood of Christ; and the Words of Institution ("This is my Body . . . This is my Blood") are repeated as its authority for doing so. Then, in this Invocation, God is asked to accept them as such, and in turn to make them be for us, who receive them, that which we have already declared them to be in offering them to Him. The present Invocation (Prayer Book, page 81) has a somewhat different emphasis, invoking the Holy Spirit "that we, receiving them according to Christ's Holy Institution, . . . may be partakers of his most Blessed Body and Blood." The stress here is not on what the elements become, but on the effects of our receiving them.

Both in the present Invocation and in the proposed one, however, the phraseology is open to misinterpretation. The emphasis upon the effects in the present wording can lend itself to the error of receptionism — a belief that the elements are not what Christ said they were until the communicant has received them. In the proposed wording, "be unto us," there is an equal danger of a different kind of subjectivism, a faint implication that what they are is not due to God's power but our own imagination.

The proposed wording comes from the English Prayer Book of 1549, which in turn was based on a passage in the Latin Mass, beginning "*Quam oblationem.*" The Latin prayer says:

"Which oblation, do thou, O God, we beseech thee vouchsafe to make in all things blessed, approved, ratified reasonable, and acceptable; that it may become for us [*nobis . . . fiat*] the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ."

The language of 1549, restored in the proposed revision, is almost close enough to the "*ut nobis*" clause to be a translation of it. The Liturgical Commission, in Prayer Book Studies IV, seems to take this point of view. In our opinion, however, it is a slight mistranslation, because in the peculiarities of English idiom the Latin dative can sometimes be translated "to" or "unto" and sometimes "for," but can seldom be translated indifferently either way.

WITH the word "give" the dative case can be translated "to me" or "unto me," but not "for me." "Give me the book" and "Give the book unto me" mean the same thing. "Give the book for me" means something different. "Prepare," on the other hand, works in just the opposite way. "Prepare me a meal" means the same as "prepare a meal for me," but "prepare a meal unto me" doesn't mean anything.

The word "be" in the proposed Liturgy translates the Latin "*fiat*," which means "be made" or "become." An absolutely literal translation of the Latin would be "that they may be made for us," which is all right in the Latin because the phrase comes at an earlier point in the prayer. But it would not do in our Liturgy which follows a different (and probably a better and more ancient) logical order.

Perhaps, it is not wise to leave the language the same when the order of the prayer itself has been altered. Our Prayer has the Institution preceding the Oblation, with the Invocation following. The Latin "*Quem oblationem*" precedes both Institution and Oblation. Thus, in our present Prayer, the Invocation does not ask God to consecrate, but rather to accept and ratify the act of the Church which has already been expressed in the Institution and Oblation. In this respect, it follows the same outline as the most ancient known Liturgy, that of St. Hippolytus, in which the Invocation is simply: "And we beseech thee to send thy Holy Spirit upon the sacrifice of thy holy Church," with no necessary implication that this is what causes the elements to "become" or "be unto us" or "be for us" Christ's Body and Blood.

What has happened is that, in restoring the ar

ent order, we have not found an entirely satisfactory solution for a problem which probably never entered the mind of St. Hippolytus and his contemporaries — the problem of how and by what words and at what moment a sort of “real absence” of Christ becomes a “real presence.” Some think that this change is effected by the Words of Institution; and others, whose thinking seems to have influenced the language of the proposed Liturgy, select the Invocation (technically known as the epiklesis) as the critical point. Then there are other views.

For Anglicanism, all such theories should be governed by the basic idea that the Church, as the Body of Christ, offers Christ's body and blood to the faithful under the forms of bread and wine and receives them back that it may partake of His life. But if, after offering them to the Father, we continue to call them “creatures of bread and wine,” and ask Him to make them be for us the Body and Blood of Christ, we seem to have obscured the essential point that what we have offered to the Father is Christ Himself, not merely bread and wine.

With fear and trembling, we venture to suggest rearrangement of the invocation to overcome the difficulties we have mentioned:

“And we most humbly beseech thee to vouchsafe to bless and sanctify with thy Holy Spirit the sacrifice of thy Holy Church; that these thy gifts and creatures of bread and wine may be accepted on thine altar on High as the most Blessed Body and Blood of thy dearly beloved Son Jesus Christ.”

THIS violates two of the Liturgical Commission's principles — that the prayer for the acceptance of the oblation ought to precede the invocation of the Holy Spirit; and that just what is accepted on the altar on high should not be too definitely spelled out. The first principle does not necessarily hold, however, when the order of other parts has been changed. And the second principle, too, is violated with comfort by most of the living liturgies, which generally speak of the gifts on the heavenly altar in terms which plainly refer to the elements of bread and wine. The revision we propose would at least provide a logical and smooth transition from the Godward to the manward paragraphs, although another place would have to be found for “our sacrifice of praise and thanksgiving, our bounden duty and service.”

As far as the accommodation of those who incline toward “virtualism” or “receptionism” is concerned, it does not seem to us that the language we have suggested does any more violence to their views than Christ's own words of institution. Indeed, in pointing the sharp edge of the insistence that the Holy Spirit is at that moment called upon to make the elements “be” something different, this paragraph could make more sense to them. And in the many churches where Eucharistic devotion to the real presence has traditionally been focused upon the words

of institution, this wording should be welcome as in better accord with that emphasis.

The Holy Eucharist is not a theoretical matter, but a matter of action. The words that accompany it should not lean too heavily upon any one theory, nor upon any present state of scholarly knowledge. They should not offer here a bone to one theory, and there a scrap to another, but rather express in simple and orderly fashion what the Church is doing when it takes, give thanks, breaks, and receives in obedience to the command of Christ.

Choosing a Bishop

THE election of a bishop is not an everyday matter in any one diocese of the Episcopal Church, and many of the finer points of Church tradition and custom involved in such a matter turn up as a surprise to the laity. One point, in particular, that is hard for many to understand is the fact that a Bishop-elect is not at all unlikely to turn down the post after a convention has spent many hours making up its mind to call him to it.

In Church custom, there is no particular reason why a man should be notified in advance that his name is under consideration. Indeed, some of the greatest bishops of the Church have been elected almost against their will. The great St. Ambrose, Bishop of Milan, was not even baptized at the time of his election. He had made such a good name as a civil judge that he was the logical choice, but actually had some prostitutes brought into his house to convince the people he was the wrong candidate. St. Martin of Tours was tricked into the Bishopric by a friend who asked him to come and call on his sick wife in the city. Perhaps the people of Dallas should have tried on Dean Stuart, and the people of Colorado on Bishop Lewis, some of the tricks that ancient Christians used on their saintly contemporaries!

In the case of Dean Stuart's election, an erroneous report was circulated that he was telephoned during a deadlock and consented to have his name placed in nomination although he had previously refused. He states that he never received such a call, and we gather that a rumor circulated in the convention received such currency that it came to be regarded as gospel truth. However, it would not be at all discreditable for a man to allow his name to be placed in nomination and later to refuse. The discredit, if any, would fall to a man who accepted election in advance. For no one can say until the convention has been held and the hypothetical decision has become a real one, whether he is convinced in his heart that the Holy Spirit has called him to this work.

In this Church, men do not campaign for episcopal office; if elected by a diocese, they consult God and their brethren about it; and only then do they say whether they are candidates for the episcopate.

WESTERN N. C.

Mother of Us All

Mothering Sunday, or Mid-Lent Sunday,¹ will be observed this year with revived ancient ceremony at St. Mary's Church, Asheville, N. C.

Since the term Mothering Sunday is said to come from the part of the Epistle for Mid-Lent Sunday (this year March 28th) which speaks of Jerusalem as "mother of us all" [Galatians 4:26], St. Mary's Woman's Auxiliary is giving small bunches of violets to children for their mothers, and serving breakfast after an 8 AM corporate Communion.

The violets are to be handed to the children from the Sanctuary steps after the 9:30 AM children Mass, and the March offering of the United Thank Offering is to be offered at the corporate Communion.

The custom has been revived at St. Mary's through the suggestion of the rector, the Rev. Eric W. Veal, an Englishman.

For centuries in England it has been the custom for children working away from home to return for a visit to their parents during the mid-Lent weekend and make special contribution to their Mother Church.

Simmel cakes used to be baked and eaten at the homecoming of the children in England. (A simnel cake is rich with fruit and spice and iced with almond paste.)

Digging in the Hills

Across the Toe River on the low water bridge at Penland, N. C., and along Rabbit Hop Road to Burnsville came the Rev. George McNeill Ray, looking for just one Episcopalian.

Burnsville, N. C., trading center and county seat of Yancy County, was named for Capt. Otway Burns, a privateer in the war of 1812. The country was settled almost entirely by English, Irish, and Scotch Irish, and for the Episcopal priest, it was virgin territory.

However, Fr. Ray had found almost the same conditions when he organized Trinity Mission in Spruce Pine, center of the Mica mining industry in neighboring Mitchell County. Bishop Henry of Western North Carolina had mentioned Burnsville when appointing Fr. Ray to Spruce Pine with headquarters at Appalachian School, Penland.

The Episcopal clergyman's collar was not known nor approved by residents of the area, who were used to their pas-

tors wearing ordinary clothing, when Fr. Ray began making calls.

Walking into a local drugstore, Fr. Ray met the first Episcopalian, Roland Glenn, pharmacist, who was so excited about the prospect of a mission that he immediately telephoned his wife.

That same afternoon Fr. Ray met with the Glenns and together they made plans for the work, and he was told of the Ralph Adairs. It was in the Adair home on October 4, 1953, that the first Episcopal service ever known to have been held in Burnsville was conducted.

Later arrangements were made to hold services on the first and third Sun-



FATHER RAY
Visit to a drug store.

day of the month in the home of Mr. and Mrs. W. Howard Simpson in Burnsville.

At a meeting of the executive council of the diocese in January, 1954, the mission was approved by the name of St. Thomas Mission—three months to the day from Fr. Ray's visit to the drug store.

WASHINGTON

Neighborhood Church

Christ Chapel, Clinton, Md., has requested \$30,000 from the diocese to help build a parish house. The only non-Roman Catholic church in the neighborhood, Christ Chapel welcomes young people and children from other churches. Its membership outgrew its facilities long ago.

coming from the Gospel, which recounts our Lord's feed of the five thousand. In the Roman Church it is called Laet Sunday, from the opening Latin word of the Introit ("joy"), and rose colored vestments are worn.

CONNECTICUT

Set the Path

The "pioneering" work of Bishop Gray of Connecticut in the field of interracial relationships was praised recently in a broadcast from Washington by Senator William A. Purtell, Connecticut Republican.

Senator Purtell served on the Connecticut Inter-racial Commission with Bishop Gray, its first chairman, and said that the bishop "set the path which the Commission followed in conciliation and education."

Himself a Roman Catholic, Senator Purtell said:

"I think the state of Connecticut owes Bishop Gray a great deal for starting this new venture in the field of interracial relations, in such a way that brought about a greater understanding without the need of punitive measures."

OKLAHOMA

New Parish House

A year's work of raising money climaxed recently for the members of St. Mark's Church, Hugo, Okla., when ground was broken for their new parish house.

When completed, the house will provide facilities for dinners, meetings, and entertainments; and space for Church school children, a parish office, and modern kitchen. Vicar of the church is the Rev. Vern Jones.

ARIZONA

Health Difficulties

The Rev. Davis Given was instituted superintendent of the Good Shepherd Mission recently by Bishop Kinsolving of Arizona to take the place of Rev. Paul L. West who relinquished the superintendency January 31st after finding it impossible to live in the 8,000 ft. altitude of the country.

Fr. West has accepted a call to help establish a church at Scottsdale, Arizona where the altitude is approximately 1,100 ft.

He took over the superintendency of the mission a year ago. In announcing his resignation, Bishop Kinsolving said:

"In spite of health difficulties, Fr. West reorganized the fiscal system of the mission, the contracts and negotiations with the United States Bureau of Indian Affairs, and filled the vacancies existing on the staff at the time of his arrival."

TUNING IN: ¶Mid-Lent Sunday is known by the Prayer Book simply as the Fourth Sunday in Lent. But, in addition to the traditional names, Mid-Lent Sunday and Mothering Sunday, it is also sometimes called Refreshment Sunday—this name

PARISH LIFE

Quickie Definitions

Any clergyman would be delighted if the members of his congregation were able to rattle off explanations of such vital Church matters as General Convention, National Council, and the Church's Teaching Series.

Fantastic though the possibility of such a well-informed congregation is, the National Council has issued a pamphlet which makes it a little less fantastic, provided the clergyman can persuade his congregation to read it. Titled "Facts Every Churchman Should Know," the ten-fold leaflet gives quickie definitions which would not enable a communicant to qualify as well-informed, but might clarify a number of essential terms and organizations which were only vaguely familiar words before.

Single copies are available free from the National Council, 281 Fourth Ave., New York 10, in quantities at the rate of \$1.50 per 100.

Free of Charge

A bus service for carrying passengers free of charge to church has been started at St. George's Church, located in the Williamsbridge section of the Bronx, New York City.

The bus, which starts out at 9:15 every Sunday morning, is routed through the section of the Bronx where there is no Episcopal church. It had been noted, by the congregation of St. George's, that families in that area had been attending churches of other Communions.

The Rev. J. Robert Orpen, Jr., rector of St. George's, believes the service will eventually build up the congregation and so pay for itself. At present, the service costs the parish some 50 cents a rider.

Record Years

Three laypeople of the Christ Church, Winchester, Va., were recognized recently for their years of service to the church. Between them they represent 13 years of service.

Mrs. Richard E. Griffith and Mrs. Nelson Page received leatherbound annals in recognition of 50 years continuous work in the choir; and Mr. W. Nelson Page was presented a copy of a new facsimile edition of the Stand-



Book of Common Prayer in recognition of his 38 years of service as a vestryman of the parish.

Mr. Page, who retired last year as vicar warden, has been made senior vicar emeritus for life.

March 28, 1954

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Religion

(Continued from page 13)

hibits in supermarkets, restaurants, delicatessens, department stores, and numerous unorthodox places, with the hope of helping the artist find a market and a place to show his work. Thousands of amateurs are painting, and the awareness and appreciation of art is growing. It is merely proposed here that one of the steps, or the next, is to bring Church and artist together again.

Now for the several concrete suggestions for bringing this to pass. The proposals are not necessarily in the order of importance, and it is hoped that these few suggestions might spark others to think of more and better possibilities — both artists and lay people, not to mention gallery directors, art critics, and hundreds who might be interested.

(1) The first suggestion is for a single church or a group of churches. In fact, a group of individuals can carry it out. It is that a fund be raised for the purpose of offering a prize for the best religious painting in any reputable exhibit of paintings or sculpture being held in the neighborhood or town. Gallery directors will be glad to participate. They will want plenty of advance notice so that the prize or purchase money can be advertised well in advance. The sponsors can help to advertise their purpose. It is hoped that the painting selected might include modern styles. If a sum is raised for the purchase of a painting or sculpture, the sponsoring group should work out a representative group of two or three to make the selection, in co-operation with the gallery director, or a well-known artist.

(2) God never said churches had to be bare and plain. He made beauty and undoubtedly intended beauty to appear in His Church. The first idea can be expanded so that a long-term plan can be worked out under which murals, paintings, sculpture, could be purchased over a period of years to beautify the church under a plan presented to and agreed to by all the members of a Church. In some places, such a plan can be worked out for a cathedral, with all affiliated Churches coöperating. This plan can be developed to bring beauty into Sunday school rooms, parish halls, meeting places, or whatever recreational or study buildings belong to a church. It can become a well conceived plan for installing stained glass windows or altar pieces. The possibilities are infinite.

(3) Individual churches or groups of churches can sponsor religious art exhibits of their own. Every church has fairs and bazaars. Many churches have used artists to prepare posters, publicity, and even to publish books to which a hundred members contributed. Why not seek out and invite artists to exhibit at church affairs? Why not have an art exhibit for the whole community wher-

ever a church has a parish hall or study room that is big enough or appropriate enough? Churches encourage dramatic groups. Why should they not encourage painters and sculptors?

(4) Groups of churches could operate with a large gallery of art and sponsor an exhibit of modern religious art, standing by the gallery against criticism from those who might not fully understand the motives of artists and sponsors. And the criticism is unnecessary if the plan is well carried out. Men who are both deeply religious and thoroughly grounded in art easily can be found to lecture and explain both before and after such an exhibit.

(6) Here is a very simple idea: a gathering of teen-agers is held. The suggestion is made to them that they try to work out among themselves ideas for dramatizing a religious subject. They choose the subjects of baptism, the resurrection, the atonement, or any of hundreds of substantive things. Their own guidance need be some explanation of the possibilities that painters, ancient and modern, used to express themselves. If the teen-agers should work it out themselves. When they come through with an idea, a coöperative artist might join the discussion, and the artist might take the group suggestion and try to work it out on canvass or in plaster.

(7) Here is a related idea. Clergy, lay clergy and representative lay persons might seek out artists in the congregation and discuss religion with them with a view to the production of a religious painting, or at least to learn from artists the kind of approach they would take toward religious art.

(8) Finally, several obvious thoughts can be covered briefly. First, congregations can easily take a more active interest in the artistic life of the community. Music is high on the list of religious interest, drama often appears, and there is no reason why painting and sculpture, mural painting and modern church architecture, should not be included. Competent lecturers are not hard to find. Art galleries and artists always need support, not only monetary support, but spiritual support.

A group of lay people in Washington, D. C., have been sponsoring, under the name of "Christianity and Modern Man," lectures by professors from a neighboring theological seminary for seven years. The interest in these serious intellectual discussions has been tremendous. Attendance increases, even though a solid charge is made for admission to the lectures. The lay group is considering the sponsorship of a religious play in the cathedral. Some of the group are artists and are coöperating with the galleries as stated above, trying to work out some of the ideas.

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COLLEGES

Frontier Task

Plans for organizing a committee on Christian Vocation and the Legal Profession" were made by a group of students and faculty of Harvard Law School in a recent conference with the Rev. James A. Pike, dean of New York's Cathedral of St. John the Divine. The group of 20 is planning the committee for the purpose of examining the relationships of jurisprudence, ethics, and sociology, and to confront together the meaning of Christian vocation for the modern lawyer.

In three talks with the group, Dean Pike, himself a former attorney and scholar, said:

"You should have a zest for this task because it is a frontier in the intellectual work of both the Church and the legal profession, and because it is itself part of the Christian lawyer's vocation—part of service to God with the whole mind."

William Stringfellow, Harvard Law School student who presided at the conference, reported that the committee will

"remain small and flexible enough to undertake a concentrated study on Christian vocation and the law."

Mr. Stringfellow, a former chairman of the U.S. Christian Council in America (now part of the National Council of Churches), has been a member of the Episcopal National Youth Commission and active in Episcopal college work. He has served on the executive committee of the World's Student Christian Federation.

Christian College Day

The four Episcopal Church colleges—Hobart, Geneva, N. Y.; Trinity, Hartford, Conn.; Kenyon, Gambier, Ohio; University of the South, Sewanee, Tenn.,—have united to sponsor the observance of National Christian College Day within the Episcopal Church.

National Christian College Day, set aside by the National Council of Churches for April 25th, is intended to honor the contribution of American Churches in creating and preserving democracy through founding a majority of the nation's colleges and universities.

It is a time, the four colleges believe, that Churchpeople learn more about the institutions of their Church. Therefore, they are speaking jointly on that day through their alumni magazines, through the press, through four-college services in two cathedrals, and through a folder, which they hope will be in parishes on that day.

The folder is being sent free of charge to every parish requesting it. Order cards for it have been mailed to the clergy from Mr. Clifford E. Orr, Four Colleges Office, Hobart College.

SEMINARIES

Appointed Professor

The Rev. Henry Millis Shires, Th.D., has been appointed assistant professor of the New Testament at the Episcopal Theological School, Cambridge, Mass. Dr. Shires, at present rector of Christ Church, Los Altos, Calif., will join the faculty next July.

Dr. Shires, son of Bishop Shires of California, graduated from the Church Divinity School of the Pacific, Berkeley, Calif., in 1937.

PUBLIC SCHOOLS

People of Principle

A plea that public schools teach moral and spiritual values and the importance of religion "even though they cannot teach religious doctrine" was made by two speakers at the recent annual meeting of the National Association of Sec-

ondary School Principals in Milwaukee.

Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis., said that teachers "can let their pupils know indirectly that they themselves are people of principle—exemplars of the good life as well as imparters of knowledge and skills."

Novice G. Fawcett, Columbus, Ohio, superintendent of schools, said:

"As educators, we know that children are learning values constantly and that moral and spiritual education must permeate the entire curriculum. At the end of each day, we should ask ourselves, 'By precept and example, have I demonstrated through truth, goodness, and love the radiance and power of a human personality created in the image of God?'"

Dr. Kuebler is an active communicant of the Episcopal Church; Mr. Fawcett is a Methodist.

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S. Brown Shepherd, Jr.

MARCH 26, 1906—JULY 8, 1940

son of

S. Brown and Lilla Vass Shepherd

*All that you were I had, dear one,
All that you are is in God's hands—
He Who has planned the whole, no doubt
All that you need God understands.*

*All that you were I have, my son,
Safe among things we made our own
Your little-boy feet come back to my heart
And pass through a door that is yours
alone.*

—Lilla Vass Shepherd

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CHANGES

Appointments Accepted

The Rev. W. Leighton Burgess, who formerly served St. Andrew's Church, Providence, R. I., is now serving the Church of the Ascension, Houghton Ave., Ontonagon, Mich.

The Rev. Charles Walter Carnan, Jr., rector of the Church of the Ascension, Rockville Center, N. Y., will in June become rector of Trinity Church, Dettingen Parish, Manassas, Va.

The Rev. Brendan Griswold, formerly rector of Grace Church, Newington, Conn., will on April 30th become diocesan missionary and will also take charge of a new congregation at Turn of River, Stamford, Conn.

The Rev. C. Osborne Moyer, who was ordained deacon in December and has been serving in the diocese of Texas, will on April 1st become curate and organist-choirmaster of St. James' Church, Greenville, Miss. Address: 422 Manila.

The Rev. Gordon R. Olston, who has been serving St. Peter's Church, West Allis, Wis., will be executive assistant to Bishop Hallock of Milwaukee.

The Rev. Harry Boone Porter will in September begin work as assistant professor of ecclesiastical history at Nashotah House. Fr. Porter is now working toward the degree of doctor of philosophy at Worcester College, Oxford, England.

Fr. Porter served in the Pacific theater as a technical sergeant during World War II; he studied at Yale and the Berkeley Divinity School and earned his master's degree while tutoring at General Theological Seminary.

Armed Forces

Chaplain (Lieut. Col.) Emmett G. Jones, formerly addressed at Fort Bragg, N. C., should now be addressed: HQ Unit Det. 1, Sta. Com. ASU 3442, Fort McPherson, Ga.

Changes of Address

The Rev. Charles G. Hamilton is serving St. Paul's Church, Corinth, Miss., and has been there since 1933. Mail should not be directed to him at any other place.

The Rev. Morton C. Stone, secretary of the Liturgical Commission of General Convention, and associate at Christ Church, Bronxville, N. Y., formerly addressed at 8 Ridge Rd., Bronxville, should now be addressed at 6 Alden Pl., Bronxville 8, N. Y.

Ordinations

Priests

Philippine Islands: The Rev. Richard Randolph Over was ordained priest on February 20th at the Church of the Resurrection, Baguio, P. I., by Bishop Binsted of the Philippines. Presenter, the Rev. A. H. Richardson; preacher, Bishop Ogilby, Suffragan of the Philippines. To continue on the staff of Brent School, Baguio, P. I.

The Rev. Gregorio Pangwi was ordained priest on February 24th at St. Joseph's Church, Masla, P. I., by Bishop Wilner, Suffragan of the Philippines. Presenter, the Rev. E. G. Loñgid; preacher, the Rev. E. S. Diman. To be assistant priest of the Mission of St. Michael and All Angels, Tadian, Kayan, Mountain Province, P. I.

West Virginia: The Rev. Herbert Stearns Stevens was ordained priest on February 25th by Bishop Campbell, Coadjutor of West Virginia, at St. Paul's Church, Williamson, W. Va., where the new priest will be rector. Address: 12 W. Fifth Ave.

Diocesan Positions

The Rev. H. August Kuehl, rector of the Church of Our Merciful Saviour, Penn's Grove, N. J., is now youth adviser of the diocese of New Jersey. He succeeds the Rev. Albert W. Van Duzer, of Grace Church, Merchantville, N. J., who resigned to accept the presidency of Youth Consultation Service.

Fr. Kuehl has long been active in youth work; before coming to the diocese of New Jersey he was youth advisor of the diocese of Bethlehem and a member of the Youth Commission of the Third Province. He has been on the faculty of a summer youth conference every year since 1947; this June he will be on the faculty of the Silver Bay Conference of the diocese of Albany.

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SINGLE PRIEST, 52, desires Convent Chaplaincy or History Teaching position in Girls' School. Reply Box R-975, The Living Church, Milwaukee 2, Wis.

LOCUM TENENCY OR SUPPLY. Priest available after Easter. One or two months. Province 1, 2 or 3 preferred. Reply Box T-974, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

John Dennis, Priest

The Rev. John Dennis, vicar of St. Andrew's Mission, Friendship; St. Andrew's Mission, Andover, N. Y.; and St. Andrew's Church, Belfast, N. Y., was killed on March 18th in an automobile accident near Cuba, N. Y. He was 59 years old.

His car and one containing five young people crashed head-on. All those in the car were injured, two of them seriously.

Mr. Dennis, born in Rochester, N. Y., was educated at the Delancey Divinity School in Buffalo and was ordained to the diaconate in 1925.

During his ministry, he served as rector of St. John's Church, Honeoye Falls, N. Y., and of St. James' Church and St. Peter's Church in Rochester.

He is survived by a brother, and three sisters.

G. W. Edwards, Priest

The Rev. Dr. G. W. Edwards, rector of St. John's Church, Dobbs Ferry, N. Y., professor of economics at City College in New York, died March 5th at a hospital in White Plains, N. Y. He was 65 years old.

Dr. Edwards received the master's degree from Columbia University in 1913, the doctorate in philosophy from the University of Chicago in 1917. He was graduated from Union Theological Seminary in 1914 and ordained to the priesthood

in the same year. He was vicar of St. Andrew's Church in Hartsdale, N. Y., from 1943 to 1948.

Surviving are his wife, Louise Stein Edwards; and two sons, George F. Edwards of Utica, and Paul D. Edwards, a student at the University of the South.

Emma Webster Powell Anderson

Emma Webster Powell Anderson, widow of the late Rev. Augustine H. W. Anderson, died March 1st at her home in Annapolis, Md. Funeral services were held at St. Anne's Church, Annapolis; and burial was in Bellefontaine Cemetery, St. Louis, Mo.

Eleanor Bellinger Taft

Miss Eleanor Belling Taft, a lifelong member of the Church, died February 2d in Charleston, S. C., after an illness of a year. She was 79.

Miss Taft spent an active life in the Church. She belonged to old St. Paul's in Charleston, S. C., where she was a member of the Woman's Auxiliary. She attended a number of General Conventions. She gave memorials to the Church of the Ascension, Frankfort, Ky., and St. Stephen's Church, Ridgeway, S. C.

She spent most of her life serving in the YWCA.

At the time of her retirement in 1950 she was secretary of the Stewart Home Training School for Children at Frankfort, Ky.

Miss Taft is survived by one brother, Lewis S. Taft, Frankfort, Ky.; and numerous nieces and nephews.

Karl L. Howard

Karl L. Howard, a member of the Cathedral of St. John, Wilmington, Del., died at Wilmington, January 26th, after a brief illness. He was the son of the Rev. David Howard, who was rector of St. Peter's in Salisbury, Md.

For 25 years Mr. Howard had been secretary for S. Hallock du Pont. Previously he had been associated with the treasurer's department of the Du Pont Company in Wilmington.

Irene A. Weiser

Irene A. Weiser, wife of the Rev. George C. Weiser of St. Michael's Church, Arlington, Va., died February 6th at Bethesda, Md., following a long illness. She was 57 years old.

Born in Wells, Minn., Mrs. Weiser graduated from Wells High School, then entered the Nurses Training School of St. Luke's Hospital, St. Paul, Minn.

She was active in her Church activities and a member of the Waycroft Woman's Club, Arlington, Va.

The Rev. Mr. Weiser is a former correspondent of THE LIVING CHURCH.

Also surviving are a daughter, three sons, a sister, three brothers, and four grandchildren.



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(Continued on page 24)



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ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

SOUTH BEND, IND.

ST. JAMES' 117 N. Lafayette
Rev. William Paul Barnds, D.D., r; Rev Glen E.
McCutcheon, ass't.
Sun 8, 9:15, 11; Tues HC 8:15 Service & addr
7:45; Thurs HC 9:30; Fri HC 7

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D.
Sun H Eu 8, 9, 11; Daily: Mat 7:15, H Eu 7:30,
EP 5; C Sat 4 and by appt

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also
6:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service
Wed 8

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

TRINITY Grand River & Trumbull (Downtown)
Rev. John G. Dahl, r
Sun 9, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;
HD 7 & 10; C Sat 7:30-8

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOUR
"First Cathedral in the American Church"
Very Rev. Chas. R. Allen, dean; Rev. P. H. Kramer,
Rev. S. W. Goldsmith, Canons
Sun 8, 9:30, 11; Wed & Saints' Days 10

BILOXI, MISS.

REDEEMER "Historic" E. Beach
Rev. Edward A. DeMiller, B.D., r
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'
Days 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield
Sun HC 8, 9, 11, 1 S, 11 MP; HC Tues 7,
Wed 10:30; Thurs Service 7:30

OMAHA, NEBR.

ST. BARNABAS' 40th & Davenport
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;
Wed & Sat 9:15; C Sat 4:30-5

LOVELOCK, NEV.

ST. FRANCIS' MISSION 9th & Franklin
Rev. John R. B. Byers, Jr.
Sun HC 8, 11, Ch S 9:30; HC Thurs & HD 7 & 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9, 11 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

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NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wal
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, H
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 11
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC a
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, B

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs
HD 10

UTICA, N. Y.

GRACE Downth
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8, 9:15 (Family Eu), 11, 6:30; Preach
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, T
Fri, HD EP 5:10

CHARLOTTE, N. C.

ST. PETER'S North Tryon at 7th St
Rev. Gray Temple, r
Sun HC 8, Family Service 9:45, MP 11; Noon-
Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Rev. Emmett P. Paige, r; Rev. Paul Kintzing
Sun HC 8, 9, Mat 10:30, Lit in Procession,
High Eu & Ser 11, Ev & Devotions 4; Daily
7:45, 12:10; Mon, Wed & Fri 7; Thur & Sat 8;
Mat 7:30; Angelus & Prayers 12; EP 5:30; Ad
12:30 Wed & Fri; Mon Bible Study Class 8;
Sta of the Cross 7:30, "The Prayer Book Wal
Life" 8:15; Thurs (Ex Holy Wk) Organ Re
12:30; Sat 12 to 1, 4 to 5, 7:30 to 8

PITTSBURGH, PA.

ST. MARY'S Charle
Rev. Joseph Wittkofski
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC
Fri HC 7:30, 7:45 EP; C by appt

ST. MARY'S MEMORIAL 362 McKee Pl., Oakl
Sun Mass with ser 10:30; Int & B Fri 8; C R
& by appt

CHARLESTON, S. C.

HOLY COMMUNION Ashley Ave. at Corn
Rev. Edwin B. Clippard, r
Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5
Wed & HD 7:30 & 11:15; Fri Lit 12; Counselin
C by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson
Sun 8, 11 HC; Weekdays as anno; C appt